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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

NOT to all men is it given to be hero or genius, victorious, admirable always, or even to be simply happy in exterior things; but it lies in the power of the least favored among us to be loyal, and gentle, and just, to be generous and brotherly; he that has least gifts of all can learn to look on his fellows without envy or hatred, without malice or futile regret; the outcast can take his strange, silent part (which is not always that of least service) in the gladness of those who are near him; he that has barely a talent can still learn to forgive an offence with ever nobler forgiveness, can find more excuses for error, more admiration for human word and deed; and the man there are none to love can love and reverence love.

* * * * *

Far down, at the root of love's joys—as at the root of the humble life of the upright man from whom fate has withheld her smile—it is confidence, sincerity, generosity, tenderness, that alone are truly fixed and unchangeable.

—*Maurice Maeterlinck.*

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HIS LAST WEEK

Last year the Pastors of Oak Park, Illinois, and a few others to whom word was sent, used 35,000 copies of His Last Week during the season before Easter. Dr. Newell Dwight Hillis used 1,000; Dr. Amory Bradford 500; Dr. Johnston Myers 500; Dr. Ernest V. Shayler 500; Dr. John Faville 500; Dr. G. N. Luccock 400; Dr. C. D. Case 400, etc.

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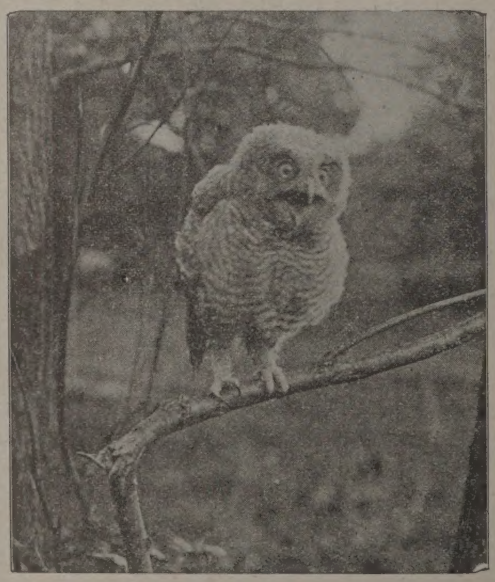

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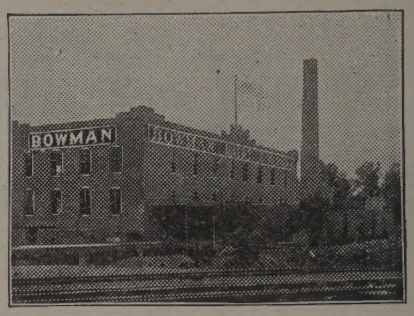

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII THURSDAY, MARCH 8, 1906 NUMBER 2

A PRAYER.

Whether my place be Thine abode above,
Or earth, this school of love,
Not mine the errand to the court of kings,
But quiet, homely things—
Not mine the mission to the farthest sun,
But some more childlike one;
I do not ask a seat at Thy right hand,—
Nay, Father, bid me stand.

—Frederic Lawrence Knowles.

The UNITY force rejoices in the privilege that has come to the Senior Editor, bringing him a much needed and well earned respite from the daily and hourly stress of duties—duties that would crush any man of less herculean mold and power, but we are obliged to ask the indulgence of our readers until the returns of this investment in physical and spiritual renewal begin to come in. Various friends will come to our aid and we trust our growing constituency will find many things of inspirational value, but our word today is one of gratitude and hope. Meantime we are glad to speak a word of welcome to many new friends who are joining the UNITY family, and to promise still better things with the help of increasing numbers.

However people may differ about the theology of Theodore Parker, all who know of the work he did, and the place he filled, and the influence he exerted for the higher and holier ideals of life, will welcome the news of a Centenary Edition of his works. Mr. John C. Haynes has recently made a generous gift of $8,000, and some gifts have since been added by other friends, for the purpose of enabling the American Unitarian Association to publish a new edition of the complete works of the great author and preacher. A special committee has been appointed to edit and prepare manuscripts never before published, and the generous fund at their command insures a worthy and fitting edition in a dozen or more volumes.

They seem to have a way of doing things in France which might offer a suggestion to Chicago. Last summer Mr. Elliott F. Shepard, grandson of W. H. Vanderbilt, was touring through St. Ouen, France, in an automobile and accidentally ran over and killed a young girl. After careful investigation and trial the court passed sentence as follows: A fine of $120, imprisonment for three months and $4,000 damages to the parents of Madeline Larduel, who was killed. Applications have been made to the Foreign Office and to the Prefecture; the State Department at Washington and the French Embassy have co-operated; but as yet all efforts to save Mr. Shepard from the imprisonment, by substitution of heavy fines, have availed merely a postponement of the beginning of the sentence until March 12th. We shall be interested in the further history of this unusual case.

Ex-Senator William Pitt Kellogg, now a resident of Washington, claims to be the only survivor of the Lincoln (presidential) electors for the state of Illinois. According to Mr. Kellogg the famous epigram so generally attributed to the great Lincoln, but whose authenticity has been questioned in some quarters: "You can fool some of the people all the time, and all the people some of the time, but you can't fool all the people all the time,"—was first spoken in May, 1856, at the convention in Bloomington, where the Republican party of Illinois was organized. This is good testimony, and the words in question certainly sound like the man who knew and trusted the people. This sentiment would seem particularly appropriate just now when the downfall of the bosses and the grafters makes this truth apparent. Nor is it surprising how instant and widespread has been the response to the announcements of the Lincoln Farm Association. Abraham Lincoln not only was but is a great figure in American life and an abiding power that makes for genuineness and brotherliness.

The greatness of a nation does not consist in its armies and battlements, nor in its acres and its bank account, but in the character of the men and women who compose it and of the institutions which they erect. This nation has of late merited the surprise and condemnation of all peoples of the world as one revelation has followed another showing graft and greed, unrighteousness and debauchery, in high places. It is refreshing to find how largely the sober, steadfast, abiding virtue of the rank and file is becoming manifest, and how men of the Folk and Jerome type are springing into prominence all over the nation.

If it is true that more names of prominence and standing have been dragged from posts of honor and crowned with iniquity in the past year than in the previous half century, it is also true that never before in our history have there been so many men in public life who have won places in public esteem and popular approval by downright honesty, fearless defiance of some corrupt machine, and whole-souled devotion to righteousness and the square deal. If this means anything it proves the wisdom of trusting the people and demonstrates the strength of democracy.

We are glad to see that the railroads are apparently accepting in good faith the two-cent fare imposed upon them by the recent legislature in Ohio. We are also glad that they are taking the consistent and altogether legitimate step of cutting off excursion rates, especially pass privileges, and clergyman one-half fare tickets, etc. A flat rate of two cents per mile for everybody to every place and at all times with the added stimulus to travel will probably give the railroads their maximum receipts and beyond, and give to the people the satisfaction of a square deal. Let other States go and do likewise. But so intricate is the interstate railway travel that it is impossible to secure just rates by State legislation. The railroads are a national utility and necessity, and must be under national legislation, and when the nation will so establish its right to control and so administer that right, that all favors and special privileges will be wiped away in the interest of a square deal and flat rates such as are described above, a tremendous advance will have been gained, not only in the direction of industrial prosperity and equity but in the direction of political integrity and civil service reform.

The awakening of the city to its dangers and its opportunities is one of the hopeful features of the day. We have already alluded to the significant conference held some weeks ago in Chicago, which was attended by progressive representatives of Municipal Reform from most of the leading cities of the country. That convention was soon followed by a meeting of "The League of Michigan Municipalities" held at Grand Rapids, Mich., Feb. 20 to 22. Some thirty municipalities were represented by over 150 delegates, and a two day program was offered in which such topics as "Municipal Activity," "Street Paving," "Urban and Interurban Railways," "Municipal Progress," "Partisan Politics the Obstacle to Municipal Progress," "Municipal Ownership" and kindred subjects were discussed. The brightest and most progressive mayors of cities from all parts of the State were present and partook in the deliberation. Prof. Zeublin of the University of Chicago, Mayor Dunne, and the Editor of UNITY represented the Chicago delegation that took part in the deliberation. This was the eighth annual convention of the league, and each year the enthusiasm increases. More and more the "Grey Wolves" and the "Party Boss" stay at home, while the independent and the man who is in politics,—not for his own sake, but for the sake of the city,—are coming more and more to the front. Let the good work go on vindicating the title of Mr. Howe's most important book, "The City the Hope of Democracy."

The senior Editor finds himself in the wake of the New Orleans Mardi Gras. He arrived on the day following the departure of "Rex and His Royal Retinue." The streets are still gay with the vendors of colored programs and the endless variety of souvenirs. "The most brilliant yet" is the verdict of all concerned, and the cold figures represent an investment of $150,000.00 on the four parades alone—those of Comus, Momus, Proteus and Rex, and this is to say nothing of the twelve balls listed in the Carnival Calendar on the Mardi-Gras week. The season began with Jan. 5 and ended Feb. 27. Clearly New Orleans leads all the cities in America in the elaborateness of its provisions for amusement, and in the generosity of its support of the same. The money is said to come easily and freely. Possibly on economic grounds it is justified by the returns realized through its visitors who catch the spirit of the occasion, and are as lavish in their investments for fun as are their hosts. Far be it from UNITY to discount the economic, even the spiritual, value of this hilarity. Perhaps it would be well for all municipalities to see to it that fun become municipal, and jollity a matter of civic pride. There is a democracy about the Mardi-Gras of New Orleans that is most commendable, but this question cannot be ignored: Is New Orleans as generous in the support of the intellectual, moral and spiritual interests of its citizens? The people of possessions must stand for the life of the community as well as the life of the individual. The man or woman must not plead prudence and poverty towards the intangible interests of self, family or city, while at the same time the expenditures for dress and show and social functions are lavish. The law of proportions, the perspective of life must be respected in our giving whether money or life, unless we become grotesque.

The power of an enlightened public opinion was again illustrated last week when the Pure Food Bill passed the Senate by an almost unanimous vote. For fifteen years the venders of patent medicines and the manufacturers of various forms of adulterated food preparations, and perhaps especially the distillers of cheap and poisonous liquors, have succeeded in preventing the passage of a law to protect the whole people from these fraudulent and injurious practices. The Hepburn bill, which now goes to the House, makes it a misdemeanor under penalty of fine or imprisonment, or both, to manufacture or sell adulterated or misbranded foods, drugs, medicines or liquors in the District of Columbia, the territories and the Insular Possessions of the United States, and prohibits the shipment of such goods from one state to another or to a foreign country. Senator Hepburn has quoted a prominent physician as saying that not less than 200,000, perhaps 350,000, children lost their lives every year as the result of impure or misbranded drugs. A recent novel, "The Jungle," by Upton Sinclair, assumes to relate the experiences of the Lithuanian immigrant Jurgis, in the Chicago Stock Yards, and paints a picture of horrible conditions as to filth and diseased meat and illegal practices, that would effectually quench the appetite of any one who looked upon it. If even a tithe of these tales are true the only objection to the Senate bill is its mildness in the face of crime.

Yet even this is an indication of "a tide in the affairs of men" which augurs still more good things and more just laws in this "land of freedom" that sometimes has seemed a land of monopoly, legalized robbery and unhindered murder. It is hard to believe that soulless manufacturers and dealers have been poisoning thousands of children with their adulterations of foodstuffs, but it would be still harder to believe that an enlightened public sentiment would continue to tolerate a state or national government that did not put an end to such crimes. Once let such facts as these reach the ears of the voters and some remedy will be forthcoming.

$1,000 License and 1,000 Policemen.

A telephone message from the *Tribune* states that the One Thousand Dollar license ordinance has just passed the city council! Fewer saloons and one thousand more policemen! Assuredly this is a day of great things—not only "life is real, life is earnest," but it is a grand thing to be alive, and that in Chicago today!

How largely the churches and the women's clubs, the business men and the Bar association, the individual and federated activities of those who believe in righteousness and purity, have contributed to this splendid victory, who can say? But all honor to those aldermen who have dared to defy a wealthy and powerful and unscrupulous army of saloon men, and have bravely done their duty to the citizens of Chicago. One more token of the revival of religion and righteousness, of which we speak in the Congress Department. Let us pray that eyes may be opened to see yet larger visions.

Professor Foster Vindicated.

In a recent issue of UNITY (Feb. 15) reference was made to the book of Professor George B. Foster on "The Finality of the Christian Religion." Just as we go to press (Monday evening) the report comes to hand of the action of the Chicago Baptist Ministerial Association. Doubtless some Chicago paper will state tomorrow morning, in scare head lines, that Dr. Foster was condemned by a vote of two to one, actually convicted of writing a book that is "subversive of the foundations of the Christian Faith." The careful reader and he who stops to analyze the verdict, will find the full report and especially the resolutions signed by twenty-two of the strongest Baptist ministers of Chicago, very much more of a vindication than a condemnation. We do not mean that all of these twenty-two men exactly agree with the professor's conclusions—it is rather the liberty of individual conviction that is vindicated; they have asserted their right and the right of Professor Foster, the right of every Baptist who is loyal to his fathers and his heritage, of every Christian who is loyal to his Master, and of every student who is loyal to truth,—the right of every soul to follow truth where it leads him without danger of losing his Christian faith or necessity of abandoning his Christian church.

The facts are that a certain number of men, most of whom at least have not read the book, none of whom probably have ever devoted one-half of the years of consecrated and prayerful study of the problems discussed that Dr. Foster has given,—these men presume to organize themselves into a sixteenth century Ecclesiastical Council and to sit in judgment on the honest convictions of one who is certainly their equal in intellectual and spiritual capacity; and not satisfied with expressing their dissent from his views, nor able apparently to contravert them on rational grounds, they calmly decide that this man is destroying the foundations of the Christian Faith! On the other hand, twenty-two men, including all the (Baptist) professors of the University and many of the prominent local leaders, present at the meeting, just as positively express an opposite judgment. Those who know the men and who read the two sets of resolutions—which we hope to receive in time for this issue, will not find it difficult to agree with us that Dr. Foster could not ask for a clearer vindication of his position and his character. Nor can we escape the convicition that these earnest but over zealous brethren have done the utmost in their power to sell this book and disseminate its truth and to hasten the day when a man can be honest and sincere without imperilling his soul's salvation, and when one's loyalty to Truth and Right, not one's acceptance of some creed or dogma, will be universally regarded as loyalty to the foundations of the Christian Faith.

The resolution, which was introduced by Rev. A. K. De Blois, was adopted after Rev. M. P. Boynton moved that the entire matter of Professor Foster's book be tabled and his motion had been defeated by a vote of 46 to 24. The resolution read as follows:

WHEREAS, A member of this conference has issued from the University of Chicago Press a book entitled, "The Finality of the Christian Religion"; therefore, be it

Resolved, That we as a conference declare it to be our resolute conviction that the views set forth in this book are contrary to Scripture and that its teaching and tendency are subversive of the vital and essential truths of the Christian faith.

The resolution was passed by a vote of 48 to 22. Immediately the passage of the resolution was announced Rev. M. P. Boynton, pastor of the Lexington Avenue Baptist church, rose and asked that his name be stricken from the membership roll. His action came as a surprise and caused a sensation, as for ten years he has been one of the most prominent members of the conference. It was reported that several other members intended to follow Dr. Boynton's example, but no other resignations were received before the adjournment of the meeting.

"I want to ask the secretary to erase my name from the membership roll of this conference, because I will not sit here and have views with which I do not agree crowded down my throat," said Dr. Boynton.

In a protest drawn at a meeting held when the conference had adjourned the ministers who had voted against Rev. Mr. De Blois' resolution expressed their disapproval of it and their indignation at the action

of the conference in passing it, declaring the organization had exceeded its proper function, had misrepresented the position and violated the rights of the minority.

Seventeen of those who had voted against the resolution placed their names on the typewritten protest. The five remaining members of the organization representing the minority were inaccessible at the signing.

The protest is partly as follows:

"As a minority we are placed in a false position. If it be assumed that the action of the conference represents the attitude of the whole body, the minority is misrepresented. If it be assumed that the minority by its vote against the resolution approves the teachings of the book it is again misrepresented, since, in fact, those who voted against the resolution held widely divergent views concerning the book and its teachings. They were united only in disapproving any action tending either to throttle free speech or to convert the conference into an inquisitorial body."

These are the names signed to the protest: M. P. Boynton, Shailer Mathews, E. P. Tuller, T. W. Goodspeed, L. F. Anderson, J. C. Hazen, Alonzo H. Parker, Theodore G. Soares, Gerald B. Smith, B. A. Greene, Ernest D. Burton, John L. Jackson, Warren H. MacLeod, Julian F. Blodgett, James McGee, Thomas D. Ware and Daniel T. Denman.

The Influence of the "Congregationalist" on Western Congregationalism.

In 1884, when a pastor in St. Johns, Newfoundland, I resolved to make a visit to the United States with the intention of ultimately settling in the West. I can distinctly recollect the impression made upon my mind by the three most remarkable men I then met, namely, Henry Ward Beecher, Richard S. Storrs, and Edward A. Park. And I got my impression of American Congregationalism from such men. Now I thought if there are any institutions belonging to the denomination that resemble such intellectual giants, it must be worth while to learn about them. After a little examination I concluded that the two denominational institutions that measured up to the calibre of those men were the American Board and the "Congregationalist."

From that day to this I have never altered my opinion. After passing through the theological crisis of 1880-1890 the paper acquired a breadth of vision and a sympathy of spirit that made it the only genuine representative of our Congregational ideals, scholarship, and spirit in the country. When it became the property of the Publishing Society some of us in the West had considerable fear lest its independent spirit and intellectual courage would be injured, but this dubiety has passed, and we are rather inclined to think that contact with western missionary problems has limbered up its joints and helped it to real practical appreciation of western needs. We do not pretend to say that it is all that is to be desired as the exponent of western interests, ideals, and problems, but, considering the vast preponderance of wealth, church prestige, and intellectual ability in New England, it has certainly burst the bars of circumstance and seen the light and felt the claims of the expanding West more quickly and more effectively than could have been predicted from its origin and traditions.

This policy of open-mindedness to the new knowledge, and statesmanlike grasp of missionary problems, and sympathy with the youthful enthusiasm of the frontier worker was foreshadowed in the mental change which occurred to that ideal editor and splendid man, Dr. Dexter. And it has been fostered and applied with tact and courage by the present editor and his able assistants. We, in the West, candidly acknowledge that if we are asked, as progressive thinkers, practical missionary workers, scientific educators, and admirers of the best literary culture of our time, what paper represents us? We answer—there is but one—"The Congregationalist."

It is to my mind deeply significant that the prophecies published in its anniversary issue deal almost entirely with interests and problems growing out of the practical demands and aggressive spirit representative of the West. I conclude, therefore, that the next ninety years of the life of the "Congregationalist" will be mighty for practical service and successful as a guide of the spiritual life of the age just in proportion as it continues to lend aid and sympathy to the mental interests and practical demands of this spreading empire in the valley of the Mississippi and beyond the Rockies.

Chicago. DAVID BEATON.

The Ravages of War.

You talk of the scythe of Time and the tooth of Time; I tell you Time is scytheless and toothless: it is we who gnaw like the worm, we who smite like the scythe. It is ourselves who abolish, ourselves who consume; we are the mildew and the flame; and the soul of man is to its own work as the moth that frets when it cannot fly, and as the hidden flame that blasts where it cannot illuminate. All these lost treasures of human intellect have been wholly destroyed by human industry of destruction. The marble would have stood its two thousand years as well in the polished statue as in the Parian cliff; but we men have ground it to powder, and mixed it with our own ashes. The walls and the ways would have stood; it is we who have left not one stone upon another, and restored its pathlessness to the desert. The great cathedrals of old religion would have stood; it is we who have dashed down the carved work with axes and hammers, and bid the mountain grass bloom upon the pavement, and the sea winds chant in the galleries. You will, perhaps, think all this was somehow necessary for the development of the human race. I cannot stay now to dispute that, though I would willingly; but do you think it is *still* necessary for that development? Do you think that in this nineteenth century it is *still* necessary for the European nations to turn all the places where their principal art treasures are into battlefields? For that is what they are doing even while I speak; the great firm of the world is managing its business at this moment just as it has done in past time.—*John Ruskin in "A Joy Forever."*

*Paul Laurence Dunbar.

The glory of living is ever inwoven with the exquisite cadences of tender, loving memories. We know not when we die, we see not where we go; let us but feel the beauty motive of love's gentle strength and the night hours of grief reflect the golden gleam of life's eternal ways. The tare of yesterday gives birth to the rose of today; the toil of now makes for the truer being of tomorrow. Life and the widened vision of its experience can go no farther than the sky and sea line of death. Thine and mine is of the time when first we met; is of the hour when the magic touch of love thrilled our souls with the song-passion of light; is of the moment when thine eye met mine in the greying shadows of eventide and there came to us the pain of final parting and the grief of severed joys.

It is a splendid compensation of being which finds us dissatisfied with things that are. Measured by our every thought of existence we give substance and power to hope when we strive to brighten the sun and when we seek a deeper blue for the arch of the heavens. What matters that we cannot see behind the stars? The surer quest for love, for light, for living is where the soul seeks for beauty, where the heart would listen to the truer melody of song, where the day would give the sweetest sleep to death. In this thought of the infinite aspiration we get the soul-grasp of life—we reach those spiritual planes where the vision glimpses the eternal verities of faith. What there is of sacrifice is of no moment. What there is of doubt and questioning retards in no wise the spiritual growth of life. For life goes on in its own way evolving the creations of its own fashionings and determining the trend of those large events that give birth to the ever changing aspirations of men. The poet sings, he knows not why. One day there came to him the yearning of an unsettled spirit. His heart grew full to overflowing and men straightway lent their ears to the lilting strains of another song of pain or of joy—of love or of the shadows of life and its end.

And thus we come to recognize the finer spirits of men. They speak and sing with the voice of the infinite and the immeasurable lengths of yearning. The unending heights of the distance eternal are but short spirit flights for the soul. When Malindy sings we feel the nearness of heaven—we somehow know that yesternight cradled the spirit of tomorrow's morn. What a blessed thing it is to leave men the heritage of sweetness and strength! Yesternight the shadows were deep in the throes of pain, tonight the intilant sky glows with dream-stars, there is the balm of summer in the air and the by-path of the rose leads along a wide, white way down to the shimmering waters of the sea. We must find the virtue of beauty in our brother's soul else life's tree is barren and the fields of our endeavors but wide, arid wastes of desolation where the streams are salt and bitter and the air a blast with the heat of sin.

Music is the vibrant expression of life's sweetest emotion, poetry is the visible utterance of life's tenderest word. Let me bring but one tenderest word to the earth of life and I will not have lived for naught; let me remember but one tender, breathing line of Paul Dunbar's and I can see my way clear to the abiding place of truth. I am not here to tell the story of this gentle singer's life. What I know of him carries me straight to the realms of the land of comradeship. I knew him as a brother. I have seen his breath come hard with the pain of bitter disappointment; I have felt his heart beat to the impulse of splendid achievement; I have joined in the song of his soul seeking the way of the eternal aspiration. The mere recounting of his life's course can be but of momentary interest as I speak to you. It is the hope bound up in his soul's yearnings for light and truth that moves me deepest. I see in him the incarnation of a great life growth that brings us close to the pulsing purpose of true living, and I find fresher faith in the future of our beloved land when I behold this living vision of the spirit of Ethiopia bearing her message of tenderness and song to the people. If the Republic would live she must heed the voice of the strong in spirit. It is not enough that her being was conceived in the womb of right desire; it is not enough that her life-motive doth find expression in the utterance of right principle; death comes surely, if not swiftly, to the doer of the deed who hath not love in his heart. The struggle for freedom can know no end. The soul must ever expand. There is rest neither for the good nor the wicked. Habit fastens her teeth in the thoughts of men and ofttimes will not let go until her victims bleed to death. Then history dips her pen in the muddy pool and makes haste to record the passing of another great race hope. The life current of our national being cannot run pure unless it springs not alone from the motive of lofty aspiration, but also out of the simpler desire to be true. What we know of the life which was gone before ours came upon the scene is a story of varying fortunes of failure and achievement. The perfection of racial, national or universal life has never been reached. Men have approached, at odd times, suspiciously near to the realms of the life absolute. Whenever they have done so the world has become richer in the possession of life-song, life-beauty, life-truth. Whenever they have failed the social structures have fallen about their heads and destroyed them. Time has had no favorite race children. His laws not only exact, they are inexorable. Pitiable indeed have been the endeavors of men to set up their kingdoms in violation of his laws. "Better fifty years of Europe than a cycle of Cathay," sings the poet, and straightway there comes out of Cathay a voice bringing another and newer melody of hope. Where are the heirs to the thrones of the Pharaohs? Stunted and deformed in the half-fed life-growth of the aspiration to be the world. Lift not the veil of tomorrow. Today is the teeming, moving vehicle of all we can ever hope to know, of all we can ever dream will come. By this I do not imply there is no future. I simply assert that the future is now and ever will be—every possibility of truth is around and about us now and evermore. This is the motive-spirit of Paul Dunbar's message. "Towser, stop dat balkin." In the burden of Malindy's song the spirit of the gentler note of faith holds full sway and the strident sounds of the busy, heedless world must not enter to disturb the rapture of the moment. His heart is heavy on the rainy days of his world because life's Towser barked loudest at those times and would not let the sweeter ecstasies of life's music come into his heart. Those of us who knew him best will remember the gentle egoism that ofttimes impelled him to the utterance of a love-abiding faith in the strength and virtue of his kith and kind. "We shall yet sing the song, I pray that I may be the one to sing it first," he once said to me. Let us not dwell on this point tonight. I mention it

*This paper was read at a memorial meeting for Paul Laurence Dunbar at the Frederick Douglass Center, 3032 Wabash avenue, Chicago, on the evening of February 27. The writer is a journalist and the author of a number of poems which are soon to be published.—EDITOR.

merely as one keynote of the aspiration that dominated his life and gave to it the distinction of high purpose and true beauty. In the thought we would treasure of those who hold our love; in the memory we keep fresh of those who have added glory to our kind; in the reverence we possess for those who have strengthened our faith in men, we must find a place for this child of the race, exalted and everlasting. It is the voice from within that tells the truest story of the soul, and as we pay this last tribute of regard to the remembrance of one who walked in the sunlight do not, with me, forget the hope he had in the race nor the love he felt for men, for

I shall love when the day is aflame
With the breath of its sin and its shame,
  I shall love through the night;
I shall love when my blood courses slow,
And the music of hope murmurs low
  In the soul of morn's light.

I shall love when the rivers run dry,
When the stars are deep red in the sky,
I shall love through my tears;
I shall love though the curse of the throng
Fills the air with the scorn of the strong,
  And the pain of the years.

O the peace for a life that is thine,
O the joy for a day that is mine,
  And the pain from above;
Let me dream of a faith on the strand,
Let me know of the strength in the land;
  Let me love, let me love.

W. H. A. Moore.

An Acute Stage of the Servant Girl Problem.

An editorial in the New York *Times* says that the servant girl problem has reached the point of an economical solecism. Newly landed girls who are free to admit that they know nothing, require something like $20 a month to be taught something. Twenty dollars a month and found! Meanwhile Uncle Sam is paying "able-bodied men of good moral character" but $13 a month and found to serve him in his army. Meanwhile American girls of much better education and general adaptability than these greenhorns are getting about $20 a month and not found. . . . A demand for $20 a month and found is a demand for a chance on the part of a perfectly unskilled person for the opportunity of saving at the rate of $180 a year from the very beginning of her apprenticeship.

On the face of it the position of the servant girl is a monstrous and ridiculous anomaly. It seems to show that, on the average, the female housekeeper and employer is absurdly incompetent to make a bargain!

In this editorial we have one more of the short-sighted and superficial statements of a unique and unprecedented economic situation, with which we are too familiar.

The only explanation offered of this "monstrous anomaly" is the absurd incompetency of the female employer in the matter of bargaining.

Perhaps the writer meant this as a joke, but seriously, why do we not try to find out the real reasons for such an unusual economic situation? Here, plainly, is a state of affairs in which "supply" and "demand" are not evening things up as they should. The demand for household servants is very great as evidenced by the high wages offered; the supply is small. Now why, in the name of economics, do not these high wages attract into this field a large supply of labor now employed in other fields at much lower remuneration? Why, in short, do not the shop girls and factory girls who are earning only $4 or $5 a week go into domestic service where they can earn the same amount or more over and above their living expenses? If they would, of course the problem would, for the time, be solved, for as the supply increased the demand would lessen and wages become normal.

But they don't. They stay in the factories and shops in spite of us.

It is plain there must be some serious drawbacks to household labor which more than offset its high wages. Here are some of these drawbacks, as I have been led to see them.

1. The hours of work are long, often from six in the morning until nine at night. Although this time is not all consumed in hard labor—the household servant is on duty through the entire time and subject to call.

2. When actual work is over there is no really free time for the household servant except one afternoon a week, which, in many instances, means from 2 p. m. until 5 p. m. When the six o'clock whistle blows the factory girl leaves the scene of her labors daily and no one can question her right to what is left of the day.

3. The domestic servant is denied all natural family and social intercourse. This is especially true of the one servant in an average household. She is condemned to live alone—closely bound up with the life of a family, yet utterly apart from it. This is not the dignified loneliness of the desert, but the bitterest kind of loneliness—where one is in a group but not of it.

Dwelling in the midst of human beings who live together, the servant must live a solitary life, working alone, eating alone, resting alone.

4. The social position of a household servant is not so good as that of a factory worker or a clerk. This is a fact which must be reckoned with. A girl loses caste by going out to service. The reason is obvious—it is menial labor—she becomes somebody's servant. In all other kinds of work one may say, "I am as good as anybody." And this claim, crude and aggressive as it is, is one of the expressions of the American spirit and is not to be despised.

The *Times'* editorial stated the condition which exists. I have suggested some reasons for this condition. It remains now for some really useful person to say what can be done about it. I have but one suggestion, large, remote, and possibly not practical. It is co-operative housekeeping. Slowly but surely the servant girl problem is driving society to organize, combine and systematize in this industry as it has in almost all others.

Finally—the reasons why an American girl would rather work in a factory than as a servant at much better pay are, for the most part, reasons which we should admire. They mean that independence, self respect, individuality and the social instinct are stronger in that girl than the desire for material gain. We should rejoice in this even while we groan over our personal inconvenience.

We are forced to sympathize, for what employer who complains would not work ten hours in a factory rather than become the servant of the kindest mistress? What father would send his daughter out as a household servant if he could get her a place in a store?

When shall we be big enough to see the larger meanings in the Servant Girl Problem?

Crystal Eastman.
118 *E. Chemung Place, Elmira, N. Y.*

The modern majesty consists in work. What man can do is his greatest ornament.—*Carlyle.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Field Secretary

To whom all contributions for this Department should be sent.

The Coming Revival.

Nearly every age of Christian history has been marked by a revival of religion of greater or less extent, and every year there are heard some voices that proclaim the coming of a revival—usually "an old-fashioned revival," of great scope and power. In the latter years of the century just closed, and increasingly each year since, we heard frequent and eloquent prophecies of a great revival that was coming. In rare instances it has been true that revivals of unusual depth and fervor have stirred communities of considerable extent and "many have been born into the kingdom" in somewhat the "old-fashioned" way. The revival that swept over Wales a short time ago was an instance of this kind, and there have been a few similar cases. As a rule, however, the old time evangelist, like Moody and B. Fay Mills, is not in evidence so far as numbers and external results are concerned. We do not forget or minimize the results reported but we do point to the fact of general knowledge that the revival and the revivalist of the "old-fashioned sort" is a thing of history.

On the other hand we venture to assert that the long awaited and widely heralded revival has come, is now at hand, and it has met with the experience of one who "came unto his own and they received him not." We believe the church and religion is responsible for a *revival* of very manifest and very genuine fervor and power, that is sweeping over this land from ocean to ocean, a revival of the essence and power of true religion which the church has hardly recognized. There are many signs and characteristics of this revival, too many for delineation in this brief article, but a few indications will suffice. One of the surest tokens of the spirit presence and the enkindling power of the Infinite One is the widespread, unlimited sweep of his reviving truth, not only in all denominations and among all religious forces, but also among the unchurched, in the marts of trade, the halls of Congress, the councils of cities, the committees and governing boards of health and education and charity and reform. Very often it is a "refining fire" rather than a "still small voice"; quite commonly it is mere obedience to the mandate of enlightened public opinion; not seldom it is a response to the instinct of self protection,—that has produced the results which we evidence as a revival of religion, but the fact remains, *a revival has taken place.*

A prominent orthodox journal recently asserted that in all its exchanges it finds no more earnest and consistent and continuous appeals for the development of the higher spiritual life, than it does in the national organ of a liberal or unorthodox church. An editorial in the last issue of the *Universalist Leader* regards this Lenten season as the time "to consider earnestly and prayerfully the first essential step in the Christian life; and that beyond all question, is the renunciation of sin." A note elsewhere in the same paper reads, "Perhaps the word of the hour is personal religion." We merely quote from this paper to help justify our conviction that there is a revival of personal religion within unorthodox circles. In the *Christian Century* we find a glowing account of a quiet revival, in a Disciples church in Indiana, where "over five hundred have recently been converted and brought into the church." And this not by the older methods but by a very simple and practical preaching of the gospel of righteousness. And in one form or another the story comes from various denominations and from all over the country. A further evidence of the scope of this spiritual awakening is found in the swelling chorus of emphasis on unity and fellowship, co-operation and federation, among the different denominations. Reference has been made in these columns to different efforts in this direction, indicating the increasing charity and tolerance, if not actual unity, among the various churches. The gospel of this century is distinctly a social gospel, uniting religious forces of various type in upbuilding a magnificent personal and social will making for righteousness.

But the chief evidence of a true revival of religion that has only begun and is destined to sweep on in widening circles and increasing power, is found outside the churches in business and political and social life. The people of this nation have been tempted as no other people ever were; the glories of Solomon and the wealth of Midas—would not pay the legitimate taxes on American fortunes. No Cæsar on his throne ever enjoyed half the real power of H. H. Rogers and his famous "system"; if human nature has not been proof against the enticements of this age, neither has any other people responded so nobly to the appeals and the demands of the social conscience. For the rise and sway of the social conscience is the revelation of spiritual growth. In every direction there is seen the first fruits of a new order whose impulse and power is the zeal for righteousness—personal, corporate, social and national righteousness. It is true that never in the history of the nation has there been such a succession of conspicuous failures, so many honored and respected leaders turned traitor to truth and God, as in the past year; but this has only served to drag pretense from its pedestal, reveal the emptiness of mere material success and outward reputation, the hollowness of form and creed and ritual, while it flung on high the enduring beauty and abiding worth of truth and right and Godliness. The response has been tremendous and the revival is steadily growing in power. To mention names or instances, cities or states, is needless, for the leaven works from the White House down, and out through all the land the cry is passed from lip to lip, and everywhere it is a summons unto honesty, justice, the square deal, truth in the inward parts,—the kingdom of righteousness, which is the kingdom of the living God. This is the Lenten message: "Repent, for the kingdom of heaven is at hand."

C. A. O.

Congress Receipts for the Twelfth Year, Beginning June 1, 1905.

Rev. W. H. Ramsay, Louisville, Ky	$ 5.00
James Harris, Janesville, Wis	5.00
Mrs. Dennis Murphy, Jeffersonville, Ind	5.00
J. D. Ludden, St. Paul, Minn	5.00
Miss Mary McArthur, Chicago	5.00
Mrs. Phoebe M. Butler, Oak Park, Ill	5.00
N. O. Nelson, Edwardsville, Ill	50.00
Mrs. Phoebe Boalch, Chicago	5.00
Miss Mary E. Hawley, Chicago	5.00
A. Slimmer, Waverly, Iowa	5.00
Alvin Joiner, Polo, Ill	5.00
First Unitarian Society, Greeley, Colo	2.00
Mrs. C. G. Kleinstuck, Kalamazoo, Mich	5.00
Anthony Sawyer, Princeton, Ill	5.00
Rev. W. C. Gannett, Rochester, N. Y	5.00
"A Friend"	5.00
C. H. Williams, Fennimore, Wis	5.00
Unity Chapel, Hillside, Wis	10.00
Mrs. G. Lowry, Hillside, Wis	5.00
Mrs. J. W. Greenleaf, Hillside, Wis	5.00

Nathaniel Schmidt, Ithaca, N. Y.		5.00
Miss Mary M. Leppo, Chicago		5.00
N. O. Nelson, Edwardsville, Ill.		100.00
Mrs. Julius Rosenwald, Chicago		50.00
Dr. H. W. Thomas, De Funiak Springs, Fla.		50.00
Raised by Mrs. Caroline Bartlett Crane:		
Mr. and Mrs. G. A. Dimoc, Kalamazoo, Mich.	$ 25.00	
People's Church, Kalamazoo	25.00	50.00
Raised by Dr. R. Heber Newton, East Hampton, N. Y.:		
Mrs. Warner M. Leeds, L. I., N. Y.	50.00	
Mrs. Lorenzo T. Woodhouse, New York City	50.00	
John T. Archbold, New York City	100.00	
Mrs. S. C. Thompson, New York City	100.00	
		300.00
Mrs. Charles T. Catlin, Brooklyn Heights, N. Y.		25.00
Raised by Dr. Heber Newton:		
Mrs. F. Stanhope Phillips, New York City	100.00	
Mrs. Wm. A. Hazard	25.00	
Mrs. Faith Moore	100.00	
		225.00
Dr. H. W. Thomas, De Funiak Springs, Fla.		50.00
All Souls Church, Chicago		200.00
Total receipts to March 1st		$1,207.00

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Was Immunity Promised?

So far as the general public can tell the Chicago beef packers have thus far failed to show that they were promised immunity on account of their revelations to Commissioner Garfield, or that he conveyed to the Attorney General's Department any information of consequence, or even that they told Mr. Garfield any vital facts.

Missouri Gets the Decision.

The Missouri Supreme Court has sustained the contention of the attorney general of the state, and Mr. Henry H. Rogers is ordered to make reply to the questions put to him. Whether he will obey or run away from the process server in the undignified manner of his colleague, Mr. Rockefeller, remains to be seen. Meanwhile the investigations pursued in various states go on piling up evidence that the Standard Company has set up nominal rivals, which they controlled, and whose profits they received, to pose as their opponents and so obtain custom withheld from them on account of opposition to their methods of business.

The Conference at Algeciras.

The Algeciras conference on Morocco seems to be drifting toward failure, and failure may conceivably bring war between France and Germany. But though conceivable it is not probable. There is too little to gain and too much to lose in any event for either party. War, if it comes, will be due to impulsive action on the part of the crowd, rather than to deliberate purpose on the part of the leaders, and thus far there have been no special signs of the necessary preliminary excitement.

Conditions in China.

Conditions in China continue alarming. Six French and four English missionaries have been killed at Nanching as the result of a dispute between a French Jesuit missionary and a Chinese official over a land question. Fourteen American missionaries escaped. The trouble is said to be local but is an indication of the general unrest and suspicion among the Chinese. Opposition is said to be directed not only against foreigners but also against the Manchu dynasty. China is awakening and it is not surprising that she should rise against even such foreigners as only want to do her good in view of the fact that so many foreigners have so greatly despoiled her. President Roosevelt has notified troops in the United States to be ready for service in China in case of need.

San Francisco Prize Fighters

San Francisco has another death to record as the result of the liberal regulations regarding prize-fights. It is said to be the second within a year. On this particular occasion the fighter's seconds seemed to have been specially to blame, as they urged him to go on after his strength was exhausted. It is of little general consequence who was most responsible. Morally, all participating have a share, including the government which permits the exhibition. If the death of this young man should prove a death-blow to the sport on the Pacific Coast, he will not have died in vain.

A Mob in Springfield, Ohio.

Springfield, Ohio, has been passing through a race war which has been felt as a disgrace throughout the country. The trouble began with what seems to have been an outrageous assault by two negro desperados on two white men because one of the latter refused to tell the time of departure of a freight train. A mob was gathered as soon as the news of the assault was heard and proceeded to make war on a negro quarter of the town, burning and destroying the buildings. The most humiliating part of the whole proceeding was the failure of two local militia companies to respond to the call to arms. The mob reformed on the second day and did more damage until the arrival of eight companies of militia from out of town. Some of the rioters have since been fined.

Amendment to the Rate Bill.

Senator Spooner has proposed an amendment to the Hepburn rate bill which may settle all differences. It provides that whenever a rate is fixed by the commission and suspended by a court, the railroad must pay into court in actual cash the amount of the difference between the two rates on every shipment until a final decision is reached. It is thought that this decision will prevent many an appeal and also the delay in carrying cases from court to court, as it will be to the interest of the road to reach a decision as soon as possible.

LaFollette Is Defeated.

Senator LaFollette has been defeated in an effort to prohibit the sale of coal lands in Indian Territory to railroads. He pointed out that ninety-eight per cent of the Pennsylvania coal lands had passed into the hands of the railroads and that consumers were in consequence at the mercy of the roads. His bill was so drastic, however, that under it one holding stock in these roads could not even inherit coal property.

Panama Canal Committee.

An undignified altercation has been going on during the past week between Senator Morgan and Mr. W. N. Cromwell at the sessions of the Senate Panama Committee. Senator Morgan evidently sought to unearth something evil in Mr. Cromwell's connection with the canal before it passed into our hands. The latter either parried or declined to answer questions of this nature. What the matter had to do with the present condition of the canal was not evident.

Dance Hall Permits Refused.

A step forward has been taken in the Chicago crusade against vice and crime by the order of the Mayor revoking special licenses for all-night bars at dance halls. Many of the halls are regular breeding places of evils and the special permit, which is of doubtful legal validity, has also called for the detention of many police from their regular duty in order to maintain order.

Philippine Tariff Bill.

The Senate Philippine Committee has killed the Philippine tariff bill, refusing to report it, even adversely. The bill was a concession dictated by every sense of justice to the Filipino. It admitted sugar, rice and tobacco from the islands at twenty-five per cent of the Dingley tariff. It had been shown that this would not injure any of our home industries, while it would greatly benefit our dependency. The bill had been recommended by the President and had passed the house with some amendment. But a combination of fear for special interests and desire to spite the President sufficed to outweigh what sense of statesmanship there was in the committee, and so the Filipino must wait and languish. It is hardly to be expected that this postponement of fair treatment will make our management of the islands any easier.

Death from Street Dust.

Street-dust consumption has appeared in New York among the track walkers of the subway. The dust is said to come from the friction of the shoe on the third rail, of the wheels on the rails and the brakes on the wheels. A ton of steel a month is said to be reduced to this dust for each mile of track. There must be better methods of ventilation. A similar disease was long known in cutlery works, but was largely eradicated by a system of blowers.

King Edward on Vacation.

Being a king is not all fun. The King of England is sometimes supposed to have an easy job. It consists largely in signing documents with whose preparation he has had nothing to do, reading speeches written for him by others and assisting at unending functions where he must bow graciously and wear the smile that doesn't come off. There are other things of greater importance, but figurehead work takes up a large proportion of his Majesty's time. It would seem as if it must make any man sick after a while. King Edward has cast aside a little of all this and has started off for a tour of Europe as the Duke of Lancaster. That hardly brings him down to Mother Earth, but it enables him to get rid or some of the flummery. T. D. B.

THE STUDY TABLE

"Song and Sermon."

"Song and Sermon" is the title of a little book just published, consisting of selections in verse and in prose, from the writings and lectures of Mrs. Elizabeth Lowe Watson, of Cupertino, Santa Clara County, California. For over thirty years has Mrs. Watson labored, in public and in private, for the betterment of humanity, for the furtherance of true reform, in religion, in ethics, in all our social relations. During a great part of that time she has been active on the rostrum as a teacher, lecturer, and preacher of the gospel of liberalism, of cultured, reverent rationalism, and of the higher phases of the philosophy of modern spiritualism, to which latter she was converted from orthodoxy through her own psychic experiences.

When only seven years of age, mysterious rappings attended her at school and at home, and when thirteen she became a speaker in trance, at first striving to resist the influence that thus came over her, but finally yielding to it; and so at fourteen years of age her public ministry began, in which she lectured on subjects selected by the audience, and answered questions sent up for the purpose. At a later period, the necessity for entrancement was outgrown, and for many years she has lectured and preached in her conscious state, but still inspirationally—"as the spirit moves" her. Removing to California early in the eighties, she for six or seven years lectured and preached in San Francisco—most of the time as the regular pastor of the "Golden Gate Religious and Philosophical Society" of that city. This society included the better class of Spiritualists of the city, those of wealth, culture and character, a few of its leading members, of themselves, representing over half a million dollars. The meetings were held in Metropolitan Temple, the church originally erected for the ministrations of the noted Rev. Mr. Kalloch, then deceased. Her many womanly graces, combined with the eloquence and power of her sermons, endeared her to the hearts of her congregation; and probably no religious teacher or pastor in the city was more dearly loved by his flock than was the woman pastor of the Temple—"Our Little Minister," as she was called—beloved by the eager-listening auditors, who each Sunday hung upon the burning words of fervid eloquence and beauty that fell from her lips in almost measureless streams of richest harmony and love.

She ever labored to make humanity purer and better, and she devoted herself principally to the edification and upbuilding of mankind morally and spiritually. Her work was largely on the sociological plane—the relations of human beings to each other in this world, the rounding-out and perfecting of character, the elevation of the race in the domain of ethics, the strengthening of the moral instincts and aptitudes. She and her daughter have been for years prominent workers for woman suffrage, and zealous worker's with the King's Daughters; also equally zealous in furtherance of temperance, peace and other reforms. Before coming to California, Mrs. Watson and her husband were prominently identified with the First Unitarian Church in Rochester, N. Y., and since resident in California, she has often occupied the pulpit of the Unitarian Church in San Jose. Her daughter, Lucretia Watson Taylor, while in her teens determined to become a Unitarian minister, and as preparative for the position she took the full collegiate course at the University of California. Like her mother, she is widely humanitarian and philanthropic, spiritual-minded and progressive—a great admirer of UNITY, which she regards as the best paper of the kind that is published and with which she does missionary work, circulating it in the community after her own perusal and digestion of its contents.

Mrs. Watson, as a rule, concluded her lectures and sermons with an original "inspirational" poem. In the volume she has just published, "Song and Sermon," are contained a few of the very many of these poems, together with some of her addresses in full and selections from others. It is imbued with the spirit of the woman, with her broad-mindedness and catholicity of thought, the nobility and true worth of her character, and the large humanitarianism that has dominated her lifework. Its price is $1, postpaid, and it can be obtained from Mrs. Watson, Box 482, Pacific Grove, Monterey County, California.

WM. EMMETTE COLEMAN.

San Francisco, Cal.

*Oriental Studies.

How much more ample are grown the horizons of thinking in these later years. The little volume of Oriental Studies* is a series of four essays in regions which only recently have opened. Interesting as they are, they are principally suggestive by what remains to be done in the investigation of human beginnings. The first chapter discusses the antiquity of our ethical ideals, now known to stretch back as far before the Ten Commandments as we are after them; so slowly has the flower of virtue bloomed. The author dwells especially upon this growth as it appears in Egypt, perhaps failing to give an altogether fair proportion to the increasing evidences of moral life in early Babylonia and Assyria. The chapter nevertheless is of much interest. The tale of the abandoned child who became king furnishes the second subject, reappearing as the story does in many ages, climes and languages. It has been said that all stories are simply variations of a few originals. This is one of the great type stories of all time. The influence of the moon in religion and folklore remains yet to be thoroughly exploited. On this topic, the third essay gathers a mass of interesting and curious data while the fourth recounts the epics which preceded Homer: Gilamish, the Creation Epic and Pentaur. We notice that by a slip the beautiful princess Ti is put a thousand years too early (page 16). The book is beautifully printed.

Beloit College. JAMES A. BLAISDELL.

Books Received

From Houghton, Mifflin & Company: What is Religion? By Henry S. Pritchett. Price $1.00 net.

Individuality and Immortality. By Wilhelm Ostwald. Price $.75 net.

The Irving Company, Oxford, N. Y.: The Hand. By Lewis Dayton Burdick. 12mo, cloth. $1.50.

Oriental Studies. By Lewis Dayton Burdick. 12mo, cloth. 150 pp. $1.00.

The Macmillan Company: Life and Letters of Brooks Foss Westcott. By his son, Arthur Westcott. 8vo, cloth. 542 pp. $2.75.

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SUN.—Man hath no fate except past deeds.
No hell but what he makes.

MON.—The string o'erstretched breaks and the music flies;
The string o'er slack is dumb and music dies;
Tune us the sitar neither low nor high.

TUES.—Foe is friend and friend is foe,
As our actions make them so.

WED.— Pity and need
Made all flesh kin. There is no caste in blood
Which runneth of one line, nor caste in tears
Which trickle salt with all.

THURS.—Small service is true service when the will and not the work is rated.

FRI.—A governed heart, thinking no thought but good,
Makes crowded houses tidy solitude.

SAT.—The Sages teach that to walk seven steps
One with another, maketh good men friends.
—*Edwin Arnold.*

A Lullaby.

SHIV AND THE GRASSHOPPER.

Shiv, who poured the harvest and made the winds to blow,
Sitting at the doorways of a day of long ago,
Gave to each his portion, food and toil and fate,
From the King upon the *guddee* to the beggar at the gate.

All things made he—Shiva the Preserver.
Mahadeo! Mahadeo! he made all,—
Thorn for the camel, fodder for the kine,
And mother's heart for sleepy head, O little son of mine!

Wheat he gave to rich folk, millet to the poor,
Broken scraps for holy men that beg from door to door.
Cattle to the tiger, carrion to the kite,
And rags and bones to wicked wolves without the walls at night.
Naught he found too lofy, none he saw too low—
Parbati beside him watched them come and go;
Thought to cheat her husband, turning Shiv to jest—
Stole the little grasshopper and hid it in her breast.

So she tricked him, Shiva the Preserver.
Mahadeo! Mahadeo! turn and see.
Tall are the camels, heavy are the kine,
But this was least of little things, O little son of mine!

When the tale was ended, laughingly she said,
"Master of a million mouths, is not one unfed?"
Laughing, Shiv made answer, "All have had their part,
Even he, the little one, hidden 'neath thy heart."
From her breast she plucked it, Parbati, the thief,
Saw the Least of Little Things gnawed a new-grown leaf!
Saw and feared and wondered, making prayer to Shiv,
Who hath surely given meat to all that live.

All things made he—Shiva the Preserver.
Mahadeo! Mahadeo! he made all,—
Thorn for the camel, fodder for the kine,
And mother's heart for sleepy head, O little son of mine!
—*Rudyard Kipling.*

Disorders of Spring.

Much sickness comes with the breaking up of winter, when the frost comes out of the ground; but physicians no longer look for the cause of it in the melting of ice, the swelling of streams or the movements of the atmosphere. March winds are no more injurious than those of any other month. They disseminate the dust, and with it the germs of disease, just as all winds do. The source of danger lies in the susceptibility to infection that a person is apt to acquire at this season.

Persons in full vigor have little to fear, so long as they obey the rules of personal hygiene; but those whose vitality has been lowered by disease are more vulnerable. To them it is a time of danger in nearly all regions of the earth, for convalescence may be checked or an intercurrent disease may be induced from which recovery is uncertain.

The body is especially liable to become overheated at this time of the year, because it has accustomed itself to the production of more heat than is longer required, and because the clothing is generally too warm. The winter diet also favors an increased production of heat. Then, too, there are many temptations to commit sanitary sins. The air is warm, the clothing is oppressive, the breeze is refreshing, and the outer garments are thrown open while the body is overheated. Thus, at least, catching cold is generally explained.

But it is not always the sudden change of temperature by a draft that strikes the surface which accounts for the infection. The draft acts, if at all, reflexly by inducing localized congestion, usually affecting one of the mucous membranes. The congested area becomes a possible point of entrance to bacteria.

On the other hand, there is good evidence that the disease is contracted in many cases during the time that the body is overheated, and not as a result of the more noticeable exposure to a draft. In most cases, too, the development of an apparently acute cold is but the aggravation of a latent catarrh. A person who is subject to colds is generally in need of the services of a specialist.

Cool bathing and the proper changing of apparel to meet the exigencies of the weather are the best safeguards. The transition from one season to another is gradual, and the modification of the clothing should be correspondingly graded.—*Youth's Companion.*

Mrs. Ralph Waldo Emerson.

With many months and even years of invalidism, Mrs. Emerson, who was born in Plymouth a few months before her illustrious husband in Boston, outlived him by ten years, and saw her ninetieth birthday before she died, in November, 1892. She was a woman of excellent New England culture, and much practical good sense, for which she did not always get full credit; of high aims and outflowing goodness of heart, showing itself in mercy towards all animate things; and of a certain susceptibility on the side of the supernatural, which might be misunderstood by those who knew her but casually. She made no claims for herself, though strenuous for the causes she espoused; but she went on her own intellectual and spiritual way, but slightly affected by the views of those about her, even of such as she loved,—and she hated no one. The tribute paid her by Thoreau, after living long under her friendly roof, was sincere and deserved. He said: "I thank you for your influence for two years. I was fortunate to be subjected to it, and am now to remember it. It is the noblest gift we can make; what signify all others that can be bestowed? You have helped to keep my life 'on loft,' as Chaucer says of Griselda,—and in a better sense. You always seemed to look down at me as from some elevation,—some of your high humilities,—and I was the better for having to look up." Along with this unassuming loftiness there went the considerate and the playful qualities; and I have often been her partner at whist, which I dare say her poet-philosopher never was.—*F. B. Sanborn in the February Critic.*

If wisdom's ways you'd wisely seek,
Five things observe with care;
Of whom you speak, to whom you speak,
And how and when and where.

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Foreign Notes

THE INTERNATIONAL COUNCIL.—The volume of proceedings of the third International Congress of Liberal and Progressive Christianity—as our foreign friends call it—is just out, and is being favorably noticed in private correspondence from abroad and in foreign journals, though a copy of the work itself has not yet come to hand. A correspondent of the *Signal de Genève* writes of it as follows in the issue of Feb. 10:

"This handsome volume of nearly 350 pages has just appeared, less than six months after the sessions of the Congress held in Geneva from the 28th to the 31st of August, 1905. Thanks are due to Prof. Montel for the celerity with which he has carried through his formidable task. The book is one of present interest for memories of the well-filled sessions, and the discussions and reflections to which they gave rise are still fresh in the minds of all.

Now every one can refer to the original text of the papers presented by the various speakers and reread at leisure the magnificent sermons that were preached in connection with the Congress and indicated the full scope of its significance.

"That was great. Geneva brought together 568 congressists, representing fourteen countries, and 53 religious associations, churches or organized ecclesiastical bodies sent representatives. Five religions were represented: Christianity (protestantism of various denominations, liberal, Catholicism and Roman Catholicism), Judaism, Islamism, Hindootheism, Buddhism.

"The work accomplished was considerable and certain papers were by authorities on their subject. We note particularly in the domain of philosophy: 'The distinctive character of religion,' by Prof. J. J. Gourd; 'The influence of humanitarian views on theological doctrines,' by Mr. Barrows, and in the more especially religious field: 'Why protestantism has made so little progress in Italy,' a sociological study of great interest by Pastor André; 'Jesus of Nazareth and monotheism,' by M. Hyacinthe Loyson, etc.

"Mention must be made also of the eloquent discourses at St. Peter's by those two masters in the French pulpit of to-day, Rev. J. E. Roberty: 'There shall be no more curse,' and Pastor Wagner: 'Show us the Father.'

"Doubtless we cannot agree with all Pfleiderer of Berlin on the sources of the Christian belief in redemption, and of Pastor P. H. Hugenholtz, Jr., will be objected to by a great many Christians.

"Yet in spite of some much too 'progressive' utterances, the Geneva Congress marks a real advance in the march toward that city of the future, where, according to the wish of Pastor Roberty, 'There shall be no more curse,' and where we shall all be children of the same Father."

In this connection let me call attention to plans for the fourth Congress, as outlined some time since by Mr. Wendt in the Christian Register.

It was voted at Geneva to hold the next International Congress in America, but time and place were left undetermined. There seemed little doubt that Boston would be the place for the Congress, and the first idea was to have it in connection with the annual meeting of the American Unitarian Association. It was soon found, however, that May was a most unfavorable time for most of the European members, few of whom could get away at that season of the year. The matter was therefore referred to the Biennial Conference of Unitarians, with the result that the invitation to an International Congress comes from that body, the place to be Boston, the time September, 1907.

Already preparations for making this a notable gathering are in active progress. Our English friends, in particular, are taking a long look ahead and laying their plans for a record-breaking delegation.

Mr. Wendt quotes as an illustration of the strong British interest, this proposal made by Mr. C. Herbert Smith, of the Temple, London, in the columns of the *Inquirer:*

"It appears to me to be of the very greatest importance that as many as possible from our body should attend the meetings of the International Council to be held in Boston in 1907. Those of us who are still fresh from the Geneva Congress know what a source of inspiration and enthusiasm it was. Yet the Boston meetings must of necessity be still more so. They will be amongst English-speaking folk, to begin with, and the linguistic difficulties will be fewer. The churches there are more powerful and alive than anywhere else, and the welcome accorded to us will arise from a kinship in blood as well as the speakers; certain these of Prof. in faith. We younger laymen are constantly bemoaning the lack of life in one body. What better means are there of kindling that life afresh than by visiting our friends across the Atlantic and helping others to do the same? Now I think it is quite clear that the men who will most wish to go, and who would certainly benefit the most by going, are the very ones who will find the necessary expense the greatest difficulty,—I mean the ministers of our various churches. If they are benefited, their congregations must benefit, too. Knowing the splendid heroism of so many of our ministers and some of the difficulties under which they work, I feel that this is one which we laymen can remove. I propose to start a fund, to be called 'The Boston Conference Fund,' for the purpose of raising money to assist ministers who wish to attend the conference by defraying their expenses, at least in part. I may say the working of the scheme will be entirely confidential, and no disclosure will be made either as to the persons who have been helped or to what extent. . . . I shall be glad to receive the names of laymen willing to help forward the scheme. I have already encouraging proof that the lay members of our London churches will generously respond to such an appeal. I feel sure Unitarian laymen in the provinces will not be behind London."

Commenting on this, the editor of the *Inquirer* expresses the hope that 200 British Unitarian clergymen may in this way be enabled to attend the Boston Congress in 1907.

But if it is difficult for British ministers to meet the expense of such a trip, it will be still harder for some of their continental brethren to do so. It was said at Geneva, for example, that the French delegation would have been much larger but for the uncertain conditions in view of the prospective "Separation." Now that "separation" is an accomplished fact, who is going to help French pastors to take a trip across the Atlantic? Yet when did they ever stand in greater need of inspiration and sympathy? This is a difficult problem in a country where everything so quickly takes on a political aspect and protestants are so often charged with being anti-French and subsidized by foreigners.

M. E. H.

Announcements.

Married, February 24, in New York City, at the Church of the Messiah, by Rev. Robert Collyer, the Rev. James I. Bixby to Mrs. Clara Webster Parker, both of Yonkers, N. Y.

We are pleased to announce that Prof. George B. Foster has consented to speak at Lincoln Centre on Sunday evening, March 25, 8 p. m. Dr. Foster will set forth his fundamental position, replying to the critics who misunderstand and misinterpret him. We are able to extend a cordial invitation to all our friends to attend this service.

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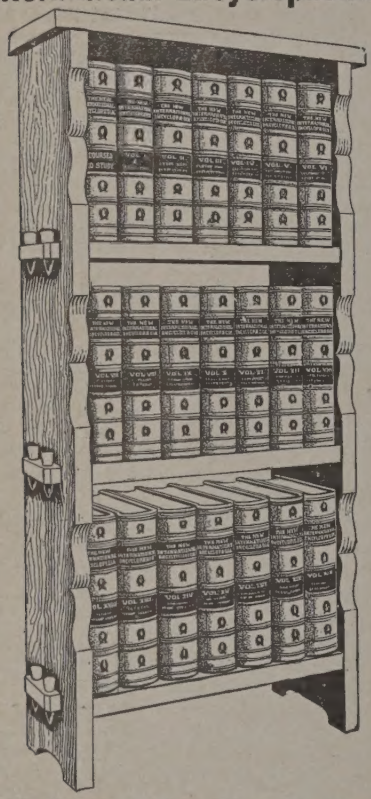

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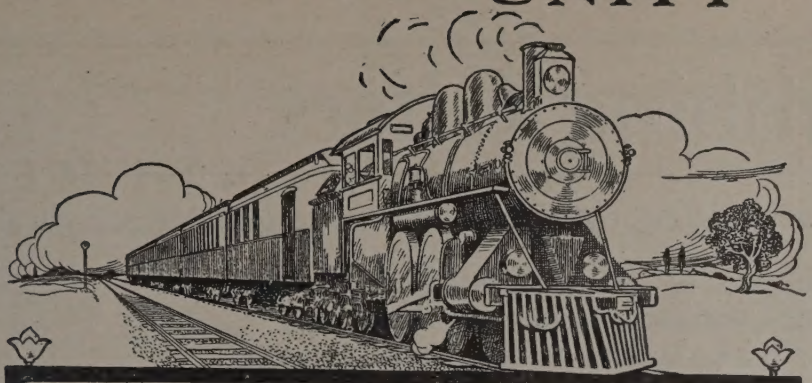

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